

SIGNS OF THE TIMES

SPEAK THOU THE TRUTH

Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretense,
Let others bask their day.

Face thou the fact—tho safer seem
In shelter to abide;
We were not made to sit and dream—
The safe must first be tried.

Where God has set His thorns about,
Cry not, "The way is plain;"
His path within, for those without,
Is paved with toil and pain.

One fragment of His blessed Word
Into thy spirit burned
Is better than the whole, half heard,
And by thine interest turned.

Show thou the light. If conscience gleam,
Set not thy bushel down;
The smallest speck may throw its beam
O'er hamlet, tower, and town.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume not thou to teach.

Hold on, hold on—thou hast the Rock;
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

With each wild gust the mist will clear,
We now see darkly through;
And justified at last appear
The true, in him that's true.

—Dean Alford.

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and Satan

During the Christian Dispensation

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Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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MILTON C. WILCOX, - - - - - EDITOR.
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Study the Bible, as a whole, in parts. Climb its great mountain peaks of Sinai, Calvary, Olivet, Zion, and drink in its broad expanse, its magnificent visions of grandeur, strength, and loveliness. Note that all that is said in detail falls properly, appropriately, beautifully, into the grand sweep and setting of its larger views; and, when properly understood, all parts of God's great plan and purpose.

Study Christ Jesus our Lord. "Consider Him," not alone in His short life upon earth, but in the grand eternity of His career in all its various phases in the development of God's purpose of the ages. Only so can we see the glorious, continuous unity in God's purpose of the ages. Therefore, "Consider Him."

"Consider Him" as one with the Eternal Father before the worlds were, as His "Fellow," from "the days of eternity;" as the One through whom the Godhead spake worlds into existence. For "in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." "To us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." "Consider Him" as the mighty Creator, as your Re-creator.

"Consider Him" as the mouthpiece of God. For this reason He is called the Word; for "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father [knowing all His secrets], He hath declared Him." "No one knoweth who the Son is, save the Father; and who the Father is save the Son, and he to whomsoever the Son willeth to reveal Him." And therefore through all the ages Christ has been the Revealer of the Father. The holy prophets of all the past spake as "the Spirit of Christ

which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." "Consider Him" as the Revealer of God in all the past, the Giver of the law in word and deed; and the One who now would reveal God to your soul as a kind Father, whose character is love.

"Consider Him" in His humiliation, voluntarily assumed, first, that He might save the lost and fallen; and, secondly, that He might stamp as an eternal lie Satan's accusation that God was a tyrant and His service hard. Therefore in the council of eternity, He who was "originally in the form of God" did not aspire to be like God, but "gave Himself," "taking the form of a servant." In purpose He died back there as truly as He died upon the cross. He is "the Lamb slain from the foundation of the world." The cross was but the climax of a constant giving from the beginning. Step by step He entered upon that pathway of humiliation till it ended in the lowest depths, a grave among the sons of disobedience. "Consider Him" who humbled Himself that we might be exalted.

"Consider Him" as an angel, a messenger, a servant of God among other angels, messengers, servants, Himself the chiefest Angel, because the greatest servant. Then known as Michael ("who is like God"), the Archangel, by service pre-eminent. Therefore was He the special angel of Jehovah, who spake with Abraham, who wrestled with Jacob, who led Israel through the Red Sea and the wilderness, who spake the law from heaven, who gave unto Moses the lively oracles, speaking as the voice of God from Deity-crowned Sinai. He came as the Angel of God's presence, of whom the Lord assures us: "My Name is in Him." As the messenger of Jehovah He demonstrated the power of God over sin in the angelic sphere, fought the great spiritual battles with Satan, the adversary, brought Moses from the dead, and bare witness of God's salvation to the fallen angel host.

"Consider Him" as a man among men, circumscribed with the inherited traits, the infirmities, the environments of humanity; yielding all to God; by faith winning the victory over sin, revealing from day to day the wonderful love of God, going "about doing good," healing the sick, comforting the sorrowing, giving His life day by day, and yielding the last of it from a broken heart upon the cross. Thus He said, every moment, See how much God loves you. Consider His death, His burial, His passing from highest heaven to lowest hell, that no vacancy might be left unfilled by His fullness if men and angels desired His salvation. "Consider Him;" He died for you.

"Consider Him" as high priest, pleading His own precious blood in behalf of every

sinner, suffering, working, in and through His suffering, working church on earth. "Consider Him" a merciful and faithful High Priest, touched by the feeling of our infirmities, able to save even to the uttermost, and therefore able to save you.

"Consider Him" the coming everlasting king of a glorified, sinless realm, the mighty Conqueror over death and the grave. At His coming, in the light of His glory, all sin and all of sin shall perish forever. Sickness, misery, wo, and pain will be forever banished. Of His capital city, He declares: "Thy people shall be all righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. . . . I, Jehovah, will hasten it in its time." He will bring His faithful ones, His persecuted, down-trodden witnesses, of all ages and climes, from ocean caves, from loathsome dungeons, from human slavery and degradation, to the glorious eternal home. There crowned with life and immortality, they will bask in the glory and share the delights of Him whose reign is eternity, whose law is love. O soul, "Consider Him" who will accomplish all this in thee as He has wrought it all for thee.

IS IT LAW? OR IS IT GRACE AND TRUTH?

IN John 1:17 we read: "For the law was given through Moses; grace and truth came through Jesus Christ."

What a precious text it is! What light it throws upon God's goodness and man's perversity! Yet how the text is abused in order to excuse the depravity of man!

Who was Moses?—The servant of God.

What came through Moses?—The law of God.

Was it a good law?—Yes, "the law is holy," and "just, and good," and "spiritual."

Why did God give it?—"Jehovah came from Sinai; . . . at His right hand was a fiery law for them. Yea, He loveth the people."

Read the record of the giving of that law in Exodus 19 and 20, in Deuteronomy 4 and 5. God desired to come near to His people through Christ His Son, by whom the law was given. Given by Him, received as it was given, the whole law would have been a series of enabling acts, the Gospel in promise. It would have done for that people what it did for Moses—filled them with glory, which would have become manifest to all.

But the people refused to hear. They said to Moses, "Speak thou with us, and we will hear, but let not God speak with us, lest we die." Of course they would not have died if they had gladly received God's word; it would have proved a message of life. Yet God gave

them their request, and gave His law of life through Moses.

From Moses the people received it as law, cold, lifeless precept, which condemned them, and which they could keep at best only in form.

Even so God's Gospel, received through Paul as the words of Paul, brings no life; it is simply a dry, dead form. If the Gospel is to do its work, the soul must go back of Paul to Christ and receive the words, not as the word of men, but as the word of God. 1 Thess. 2:13.

If Israel had listened to God's voice through His Son, it would have been a message of grace and truth as Moses and Caleb and Joshua found it; but they would only receive it as the word of man, and therefore found only condemnatory law.

Jesus Christ is the same yesterday, to-day, and forever. What He is now He was then. What His law was then to Moses He wishes it to be to us now, grace and truth. But thousands now are seeing in all His Book the law of Moses, the prophecy of Isaiah, the theology of Paul, and are thus getting only the dry, dead husks of form. When received as from Christ Jesus, it matters not through prophet or apostle, it will bring light, and health, and power.

Reader, is the word to you from man or God? Is it cold, empty form of precept and theory, or is it all a-throb with the life and grace and peace and power of God?

A CONDITION FORETOLD.

MANY things have been foretold in the Scriptures for the purpose of enabling men to identify the last days of this world. When the disciples asked Christ for a sign which would identify the last days, He gave them many, and among them was this one: "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Some have limited this to Christian love in the church, and love for God and His worship. It means more than that. It includes natural affection, which Paul declares (2 Tim. 3:3) shall be lacking in the last days, and whose lack would be one of the signs of the last days.

The rapid increase in the number of divorces is an unmistakable evidence that this scripture is fulfilling before our eyes. One of our New York exchanges contains the following which is very pertinent in this connection: "All records were broken in the divorce division of the Supreme Court, this city, one day last week, when one hundred and nineteen undefended cases confronted the presiding judge. The highest number on the calendar previously was eighty-six. A decline of religion indicated by the disintegration of one hundred and nineteen families means something, if we but think of it."

The fact that these were undefended cases shows that the desire for separation was, to a greater or less extent, mutual with the parties to the divorce proceeding. If guilt was charged as a reason for the separation and the defendant did not choose to defend the case, the inference is that the defendant was guilty. In most of the other cases each of the other parties must have been desirous of having the marriage tie sundered. But these facts are simply an indication of the condition of the world to-day. It is the condition that makes the facts pos-

sible; and this is the condition which the Saviour declared to His disciples would be one of the signs of the last days and of His soon coming. How literally are the words of the Saviour being fulfilled! Love, natural affection, is waxing colder and colder; the ties which have bound families together are becoming more and more slender; the other signs which the Saviour gave have either been fulfilled or are fulfilling; everything is focusing to the climax of the world's history. At the same time it is the purpose of the enemy to blind the eyes of the whole world, lest they should see what is coming and flee from the destruction which is hastening on. It is possible, however, to escape the deception; for the Saviour says, "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

THE TRANSFIGURATION SCENE.

What Was Its Purpose and Meaning?

IN the three synoptical Gospels is recorded what is commonly called Christ's transfiguration. It is found in Matt. 17:1-9; Mark 9:2-9; Luke 9:28-36. In each evangelist it is found in the same setting.

Jesus had related to His disciples that He must suffer many things; that He would be rejected, betrayed, killed, and buried, and after three days rise again. Some of the disciples could not bear this, and Peter especially rebuked his Lord for declaring it. This led to the stern reproof of Jesus, and His restatement of the principles of His kingdom, and the prediction of His coming glory, closing with these words:

"Verily, I say unto you, There are some of them that stand here, who shall in nowise taste of death, till they see the Son of Man coming in His kingdom" (Matt. 16:28); "the kingdom of God come with power" (Mark); "the kingdom of God" (Luke).

Then the next thing recorded in each case is the account of the Transfiguration, a week later. Why? Many things must have taken place worthy of note during that week. The reason is obvious, the Transfiguration was a fulfilment of the prophecy of Jesus that some would not taste death till they saw Christ come in His kingdom.

The Purpose of the Transfiguration

therefore, was to reveal to His chief disciples who could bear it a miniature representation of His kingdom.

For this only three persons and a change of condition were necessary, namely, the King and His subjects at His coming, and the glory of that kingdom.

The King was Christ Jesus, whose "face did shine as the sun, and His garment became white as the light." As the disciples gazed upon the unveiled glory of the Master, as He will appear when He comes, two other persons, Moses and Elijah, appeared. They talked with Jesus of His death He was soon to accomplish at Jerusalem, to confirm the words of the Master. Altho the disciples were heavy with sleep, it was no dream; "but when they were fully awake, they saw His glory, and the two men that stood with Him." Luke 9:32. Then came the overshadowing cloud, the Father's voice in the approval of His Son, and the disciples were alone with Jesus.

A Revelation of Christ's Coming.

Now, this scene was a revelation of Christ's

coming into His kingdom with power. He Himself will be the glorified King. He will be met and welcomed by two classes, and only two classes of His people. One class will be the righteous dead of all ages who will come forth from their graves at the voice of the Son of God; the other class will be His living witnesses on earth when He comes. 1 Thess. 4:16, 17; 1 Cor. 15:51-54. The first of these classes was represented by Moses, the second by Elijah, who was translated.

The Resurrection of Moses.

But was Moses raised from the dead?—Emphatically we could say, yes; for Moses died, and the Lord buried Him, and the only way he could live again was by a resurrection from the dead.

But we have other evidence of this. In reproving those who speak against dignities, Jude refers to the example of Michael the Archangel, as the Son of God was known before He came to this earth. "Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him [the devil] a railing accusation, but said, The Lord rebuke thee." Even so was Satan vanquished by the name of the Lord on another occasion. Zech. 3:1-5.

We could conceive no other reason why dispute should be held between Christ and Satan over the body of Moses, except in the matter of his resurrection. The Son of God is the Life-giver; Satan is the prison-keeper at the gates of death. The Life-giver had not yet overcome the enemy in the fullest, fiercest struggles, but with faith in the Father, we can believe no otherwise than that the "Lord rebuke thee" was sufficient, and Moses the servant of God was raised from the dead.

But is not Christ called the first-fruits of those who sleep?—Yes. So He was in purpose, even as He was "the Lamb slain from the foundation of the world," tho He actually died thousands of years later. But "first-fruits" or "first-born" does not always mean first in point of time, but first in pre-eminence. So Ephraim and Jacob are called the first-born, tho Manasseh and Esau were older. So Jesus is called the first-fruits; for by virtue of His death and resurrection, determined in His character, all others are raised from the dead, and are victors over the power of death, as was Moses, Enoch, the Shunnamite's son, Lazarus, and others. Therefore the term "first-fruits" applied to Jesus in no way precludes the prior resurrection of Moses.

But is not the transfiguration scene called a "vision"?—It is, but "vision" simply means "seeing." The disciples saw Jesus, a real person. They saw and heard talking with Jesus Moses and Elijah, as truly real persons, the one a resurrected saint, the other a translated one.

One more testimony as to the purpose of the revelation in showing the kingdom of Christ and His coming, and that from one of the participants, Peter: "We did not follow cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." And then he refers to the scene on the holy mount, where he was an eye-witness of His majesty, and heard the Father's voice. 2 Peter 1:16, 17.

To characterize the scene as a mere trance

vision, or to use it as an account of a spiritualistic seance in proof of disembodied immortal souls, is to do violence to the Word of God, and to rob the glorious event of its chief purpose in assuring the disciples of Christ in all ages that the Master is coming again in power and glory to redeem both sleeping and waking faithful ones.

OUR PRIVILEGE TO KNOW.

A PROMINENT New England minister, speaking recently before a men's club, asked the question, "Is life worth living?" and frankly admitted that he did not know. Now, it is the privilege of every one who has named the name of Christ to know, not only whether or not life is worth living, but to know profoundly and triumphantly that *life is worth living*. He who is out of Christ may question. He who is in Christ has no occasion for question—he knows. If the Word of God and all the glorious hopes it holds out were untrue, there would be reason to question; but they are true, and it is the true Christian's blessed privilege to know they are.

Unbelief whispers all manner of questionings, and when asked to give a reason of the hope that is within, has none to give, for it has no hope. The honest questioner comes to the doubting professor, receives a doubting answer, and becomes a doubting questioner. The melancholy questioner comes to the doubting preacher for hope and consolation, and the doubting answer doubles his gloom. How many such questioners there are only Heaven knows; but they number a mighty host. How disloyal to God to give a doubting answer to men, when we might have set their feet upon the solid Rock! Of course, he who doubts can not do that; but the Christian has no business to doubt—he has no reason to doubt. He is set in the world for a light for the feet of the lost, the straying, not for a mesh to entrap them in their bewilderment; not for a fog to enshroud them on the precipice of ruin. It is the Christian's glorious privilege "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." But how can we do it if we answer the questioner's question with a doubt? A doubting Christian may be the devil's prime minister in the flesh. There is no need to doubt. The Word of God is verified by evidence both internal and external; and they who are Christ's have the witness of the Spirit, which no shadow of darkness can ever quench. The words of Peter are to the point, and they apply here: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

The language of a great army of suicides is, "I am going to end it all. I don't believe life is worth living." It is the Christian's privilege to be able to answer, first, that this rash act does not end all; and, second, that the hope set before us is worth more than the greatest sacrifice ever made by man in living on the earth. The glorious hope contained in the declaration, "I go to prepare a place for you," outweighs the severest trials that man has ever been called upon to pass through. Then, for the sake of Him who died for you, don't allow

yourself to add to the numbers of that melancholy army by not knowing whether life is worth living. In other words, don't be doing the devil's work while professing to follow Christ.

THE PURPOSE OF GOD'S REVELATIONS.

THERE is one thing about which there can be no legitimate controversy, hence all attempts to dispute it—by whomsoever or from whatsoever standpoint—are fruitless attacks upon the truth. Writing by inspiration of the Spirit, the apostle Paul says that "without controversy great is the *mystery* of godliness." 1 Tim. 3:16. Then it is something beyond the comprehension of man, hence it is folly to make it a subject of discussion further than to believe it and proclaim it.

The apostle's explanation of this mystery is that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Until the creature is able to comprehend the Creator, man can not comprehend the mystery of godliness, further than God chooses to reveal it. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

Even the prophets of old did not always understand their own prophecies, but spoke of things to be revealed to future generations. This was true to some extent in Daniel's case. See Dan. 12:5-13. Peter, in speaking of salvation in Christ, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or in what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that *not unto themselves, but unto us* they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things *the angels desire to look into*." 1 Peter 1:10-12. So the mystery of godliness, the manifestation of God in the flesh by the incarnation of His Son, is not comprehended even by the holy angels, excepting to the extent that it is revealed unto them. Yet they believe God, and do His bidding, and praise Him continually as more and more of His will and His "eternal purpose" is revealed unto them, with the prospect of still more and more. Holy beings "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which *was, and is, and is to come*."

Let us note particularly that the holy angels do not grow skeptical because of things they do not understand; but they grasp that which is revealed, praising God for it, obeying it, and looking for more. The people of the present age are laid under greater obligation to obey God, and to show forth His praise, than were those of any preceding age; because all revelation pertaining to the Gospel is for our enlightenment. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Who can comprehend the love and grace that will grant such special consideration to a generation so steeped in sin? Verily it is a mystery that eternity alone can make plain to finite minds. But we can *believe* it, and "search diligently" to know more and more of that which is revealed; for, stepping out in obedience of the revealed Word, we may expect a continually increasing light. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Reverting again to Deut. 29:29, before quoted, we would emphasize the purpose of God's revelations, of His secret things, of His mystery. Note that these revelations are to us *forever*, that we may do all the words of His law. Now it is no wonder that men, professors of godliness and non-professors, are groping in darkness concerning the teachings of God's Word, when they continually ignore the law which His revelations are designed to help them to obey. When "God was manifest in the flesh," in the person of Jesus Christ, He set us an example of

keeping the Father's commandments (John 15:10), of *doing* that which was revealed to Him (chapter 5:19, 30; 6:38); and His disciples are to follow Him. Then will they increase in the knowledge of "the mystery of Godliness."

"Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the *revelation of the mystery*, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the *obedience of faith*; to God only wise, be glory through Jesus Christ forever. Amen." Rom. 16:25-27.

Question Corner

1597.—Paying Tithes.

Should debts be paid before paying tithe, or should tithe be paid first? J. F.

The tithe is not a *gift* to God or His cause; it belongs to Him, and we have no right to use it for any purpose of our own. There may be an honest question as to what the tithe should be paid on; but having ascertained that, it should be paid without question. The basis is the income. Is it clear as to the income?

1598.—The 144,000. Rev. 14:1-5.

(1) Will the 144,000 of Revelation 14 sit on thrones, judging the twelve tribes of Israel? Matt. 19:28; Luke 22:28-30. (2) Will the 144,000 be composed of men only? or does it include women and children? These questions are hard to decide. C. H.

1. The texts cited—Matt. 19:28; Luke 22:28-30—declare that the honor of judging the twelve tribes of Israel belongs to the apostles. Just what position the class above referred to will hold in that government we do not know.

2. The ancient method of numbering was to number males of certain age. So Israel was numbered of old. So those were numbered who were fed by the Saviour. The women and children of like experience and relation were included with the men, but not in the numbering. Thus it may be with the 144,000. But why try to decide questions of this character? We can leave, to great advantage, some of these things to the future and to God. We may know that only those will be among the 144,000 who deserve to be, and these will not be those who have striven for a certain place or position, but who have most earnestly sought to please God.

1599.—What Night Was It? Acts 20:7.

In Acts 20:7 did the translators of the King James Version take into consideration, that a Bible day was from sunset to sunset, and then give us the translation in an up-to-date term. Was the time that the disciples gathered together on Sunday night, or was it Saturday night? Can you tell me how I can find out? In verse 11 it says Paul departed at daybreak. This would be all right if the day was from midnight to midnight. Then it could be rightly said, as in verse 7, that he departed on the morrow. But if from sunset to sunset and he departed at daybreak, he did not go on the morrow, but on the first day of the week. Also the same confusion in John 20:19. How could the same day at evening be the first day of the week, unless they figured from midnight to midnight. Is this a mistake in translation. Please oblige an anxious enquirer. G. A. R.

1. We know no reason why the sense is not given in the common translations.

2. The time was Saturday night.

3. The morrow sometimes has reference to the light part of the same day. Judges 6:37, 38; 1 Sam. 19:10, 11. Sometimes it seems to be reckoned from the broad standpoint of the evening in general, covering a portion of two days, sometimes called "two evenings." See Ex. 12:6, margin. That is, the evening began about 3 o'clock P. M., when the sun began rapidly to decline, and continued till in the night. The disciples may have come together to their meal, and doubtless did, before the first day wholly closed. The morrow was used, not technically, but generally, for the next light day. In fact, morning and morrow are from the same root.

4. So also in John 20:19, the evening is used in its broader sense, of lapping over the close of one day and the beginning of another. In either case there is nothing to show any sacredness of the day.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

VI. EVOLUTION AND THE WORLD PROBLEMS.

(Concluded.)

A Despotic Government.

THE first of these, *viz.*, that of a strong, centralized, if despotic government, of course suggests itself to those politicians who sympathize with capital and the trusts, or to even those individuals of a conservative stamp who are not prepared to concede anything to the insistent demands of "rabid" democracy. These can not but see that it is the outworking of knowledge and individual liberty on the part of the turbulent classes that is bringing about the social evils he deplors. An intellectual knowledge that brings the daily paper within the comprehension of a discontented man only enlarges the field of his vision, multiplies indefinitely the objects of his envy, and thus increases a thousand-fold his discontent and his hatred of those more fortunate in any way than himself. At the same time the telegraph, the daily press, and the hundred other agencies of our day that bring one continent in almost instant touch with all the others, are producing possible means of quickly and extensively *organizing millions of men together for any purpose whatever*, in a way that former ages never dreamed of; and this in an age and a civilization where the people are supposed to be the real rulers of the country, but where the same people have lost the power of individual self-government, must inevitably produce most disastrous results. Knowledge and liberty are not in themselves regenerative; they are *only forms of power* placed within the reach of the individual, enabling him to better disguise for a time, or to carry out on a broader scale, his real governing motives of character, and we all know that an increase of power, in the hands of any but the unselfish, only brings an increase of blasphemy, rebellion, and wo.

But the only remedy that the politician can think of is to regulate and restrain the causes; in other words, to regulate free speech and individual action. Here is the necessity and seeming justification of a paternal despotism. And history testifies that whenever a people have ceased to be capable of governing themselves, there has always been found waiting a man or a set of men anxious to assume the job. As a recent writer very ominously expressed it: "The populace have had their day, and have proved to be ignorant, criminal, and corruptible."

Mr. Herbert Spencer, just before his death, expressed the conviction that the financial tyranny of the trusts in America would result in a civil war accompanied by immense bloodshed, and eventually in the establishment of a severe military despotism.

A Popular Trend.

We all know that there is everywhere a strong current setting in against the old-time principles of government by consent of the governed. When well-known scholars, like Dr. Lyman Abbott, undertake to lead this reaction, we can neither deny nor ignore this trend of the popular mind. For what the

scholars advocate to-day, the people will believe and act upon to-morrow. What with the labor unions and with the trusts, we are certainly beholding the fast passing of individualism. And this not in America only, but in the Old World also. In every one of the great world powers the popular mind seems to be tending steadily away from the rights of the individual, and toward the aggrandizement of the state, subordinating everything to the one idea of corporate "progress." Some go even further than this, for a prominent scientific writer recently remarked, "As care for the tribe preceded care for the nation, so care for the nation may only precede care for a federation of the nations."

Suppression of Individual Rights.

But when this federation of the nations is really accomplished, altho it be but the exact logic of the evolution theory, may Heaven pity not only the smaller states, but the poor individual atom in every one of these great, soul-crushing machines. How can men acquainted with even the outlines of history be indifferent to the steady growth of this heaven-darkening despotism over the grave of liberty?

Some quotations in illustration of these tendencies may be useful.

Lord Salisbury, in his Guildhall speech of 1900, speaking of how well-conducted governments and clear thinking statesmen are liable to be hurried by popular clamor into actions directly contrary to their better judgment, said:

We can not be certain that any government will not yield its powers to the less educated and less enlightened classes, by whom more and more in many countries of the world public affairs are being governed.

Lord Strathcona, returning about the same time from Europe to Canada, is reported as saying, "There is a wave of imperialism sweeping irresistibly over Europe." And in the current political agitation in England led by Joseph Chamberlain, we see a further development of this idea there.

In the United States these developments are even more marked. A generation ago who ever dreamed of seeing in a leading American magazine, such unblushing statements as the following about those historic sentences of the Declaration of Independence:

All men are simply not created equal in any possible sense of the word. . . . The creation of man has been a *gradual process of evolution*, and they have been coming into being in different parts of the earth through long generations, with *differences and inequalities*, which development has varied and *widened*, and not obliterated.—*North American Review*, December, 1899.

From this we see that the doctrine of universal Evolution is used as the reason and justification of this movement toward imperialism and away from the rights of the individual. A generation ago who ever dreamed that a paper like the *Independent* would set aside the great truth of natural rights as only a "theory," and appear well pleased that "the revolt against it grows apace"?

Subversive Principles of Government.

As was already stated, Dr. Lyman Abbott,

the editor of *The Outlook*, is leading out in this crusade against men having any natural rights whatever. In a recent number of his paper, after declaring that government is not founded upon the consent of the governed, but upon the inherent right of every man to protect himself, his property and those dependent upon him, this author defines government as follows:

What is government?—It is nothing less than the control of one man's will by another man's will. . . . The real question as to the basis of government, then, is this, When has one man a right by his will to control the wills of other men, to overrule them, to substitute himself as the director of the action of other men, to make his personality dominate another's personality? And this question brings us to the same result we have already reached,—he has the right to do this whenever that other is, in the exercise of his own will, violating the rights of his fellow-men."

I can not here go into a discussion of this monstrous definition of government, or show how such a definition would not only answer for the most outrageous and absolute tyranny that was ever exercised upon the earth, but any that we can conceive of being exercised. As a recent reviewer has said of it: "Government is not the control of men's wills; it is the protection of men's rights. It has nothing whatever to do with the wills of men; it has only to do with the actions of men which infringe upon the rights of others. . . . Government, much less than being the control of one man's will by another man's will, is neither a matter of will on one side or the other; it is neither the enforcement of will nor the subjection of will. There is no need of quoting authority on this point. Search the annals of Anglo-Saxon history and jurisprudence from King Alfred down, and the overwhelming answer you will get is that there can be no rule of will but the rule of tyranny."

These three journals quoted above might well be taken as representing almost all the educated American public. But they are much more than mere reflectors of public opinion. Perhaps no other three public agencies have such a moulding, educating influence upon public opinion, or can so turn its attitude on great public questions, but when the above are scattered broadcast with scarcely a word of protest we may well say that a most tremendous change has come over public sentiment, and we scarcely know how soon the full effect of these imperialistic doctrines will be seen in the process of practical application. Surely this phase of the evolution theory is fast ripening its harvest.

The Panacea of State Religion.

The other remedy, the other panacea for the evils of our time, that of religion by law, is just as logically the fruit of Evolution, tho if possible its results will prove even more horrible. The Roman Catholic Church has always advocated, and where practicable has practised, the enforcement of the teachings and worship of the church. Now the Protestant churches have for years been looking for the speedy triumph of religion over all forms of evil. Not seeing the progress desired in this direction, and having denied and discarded the "supernatural" part of religion, they seem to be planning for an organized raid on all unrighteousness to hasten on the speedy triumph of religion. Would it not be for the greatest good of the greatest number? Why should the commercial and industrial concerns secure all the benefit resulting from this new

system of organized and combined effort? For many years these things have been discussed by the pulpit and the press, and the vast majority of all the real efforts of the church for the good of the world seem to be devoted more to the salvation of the state than to that of the individual, till the contagion of this trust fever has quickened their pulses, and we can see looming in the near distance a confederation together of all the "orthodox" churches for economy of work and to secure the enforcement of those things that are held by them in common. But in the light of the history of the first centuries, where a similar work was carried on and developed into the Roman Catholic Church, and the enforcement of its regulations by civil law, I would ask, What can we expect from such work but that worst of all despotisms, *religion by law*?

Satisfactory to Rome.

Dr. B. F. Da Costa has well expressed the silent satisfaction with which the Roman Catholic Church sees that "all those forces of science, which it was once thought would be fatal to her, are now, in a way which constitutes one of the surprises of history, so grouping themselves as to afford her a new foundation."

And we can trace it all to the effects of the scientific and philosophic teaching of the day. For it is the younger men, men educated in an atmosphere of Evolution and "Higher Criticism," and accustomed from youth to hear the records of Genesis sneered at as "nursery yarns," who are leading out along these lines. And, as it was in the Dark Ages, when the Bible was shut away from the people, and their ignorance of it resulted in crime and lawlessness on every side, and in their having no protection against their civil and ecclesiastical oppressors, so now we see iniquity abounding on every hand, and the people with no care for, or knowledge of, their danger from the religio-political combinations now forging the chains for their enslavement.

A religio-political despotism is the logical outcome of the evolution theory; its triumph is only a question of time; and its strength and universality when established can be estimated only by the popularity of the teaching which for nearly half a century has been preparing the world for just such a state of things, by teaching that the struggle for existence is the normal and not an abnormal condition of society, that man has developed from the lowest and crudest beginnings through this process, and can therefore complete the work of self-regeneration and purification without any outside, "supernatural" help or revelation.

In the life-story of the Countess Schimmellmann we get the account of her own conversion. After weeks of conviction of sin, of darkness, and uncertainty, she seemed to hear God saying to her: "My child, thy salvation does not depend upon thy love to Me, but My love to thee, just as thou art." "Then," she adds, "broke upon my heart a sun of joy, in the beams of which I still rejoice, and whose life will shine upon me eternally. Now my cold heart began to burn, not on account of my love to Christ, but of His love to me." This is the true pivot on which faith turns; the point of crisis where salvation becomes a conscious possession and delight.

"FLATTERY is a sort of bad money, to which vanity gives currency."

A PRAYER.

LORD, save us! O'er our shrinking heads
The murky clouds hang low;
And fiercely from the darkening hills
The stormy tempests blow.

Lord, save us! All the weary day
We've toiled, and now when night
Falls 'round us, blinding us with gloom,
O, save us by Thy might.

Too much we've trusted our poor strength,
Too proudly braved the storm;
But now, while whelming floods roll high,
We fly to Thy strong arm.

For pride is broken, strength is gone;
Helpless upon the wave,
Our shattered bark lies, tempest-driven,
Waiting for Thee to save.

—Sarah S. Davis Socwell.

SCIENCE FALSELY SO CALLED.

BY MRS. E. G. WHITE.

IN these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens, because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended.

If Satan were to make an open and bold attack upon Christianity, it would bring the Christian at once to the feet of his mighty Deliverer, who alone could put the adversary to flight. He does not generally do this. He is artful, and knows that the most effectual way for him to accomplish his designs is to come to poor, fallen man in the form of an angel of light. In this disguise he works upon the mind to allure from the safe and right path. He has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He leads deceived mortals to account for the works and miracles of Christ upon scientific principles; he makes them appear as the result of human skill and power. In many minds he will thus eventually destroy all true faith in Christ as the Messiah, the Son of God.

Satan worked in a similar manner, when, through Moses, the power of God was manifested in Egypt. He well knew that Moses was chosen of God to break the yoke of bondage from off the children of Israel; and he also knew that in this work Moses was a type, of Christ, who was to come to break the reign of

sin over the human family, and to deliver those who were captives to its power. He was aware that when Christ should appear, mighty works and miracles would be wrought by Him, that the world might know that the Father had sent Him. He trembled for his power. He resolved to accomplish a work which should answer a twofold purpose: (1) To destroy the influence of Moses as the servant of God, by using his agents to counterfeit the true work of God; (2) To exert an influence by his work through the magicians which would reach down through all the ages, and in many minds destroy true faith in the mighty miracles to be performed by Christ when He should come to this world.

It was the power of God, and no human influence or power possessed by Moses, that produced those miracles wrought before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great "I AM" had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God. Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders; for they wrought not by their own science alone, but by the power of their god, the devil, who through them ingeniously carried out his deceptive work. Yet even here the power of God was shown to be superior to that of Satan; for the magicians were unable to perform all the miracles which God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed them up. And when they sought to produce lice, and could not, they were compelled to acknowledge, even to Pharaoh, "This is the finger of God."

Satan was unwilling to have the children of Israel released from bondage that they might serve God. He wrought through the magicians in a manner to harden the heart of the tyrant against the miraculous manifestations of God's power. He also thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments would prevail. But after the magicians had failed to produce the plague of lice, they could no more imitate Moses and Aaron. God would not suffer satanic deception to proceed further. His controlling power cut off the channel through which Satan worked, and even the instruments, through whom Satan wrought so wonderfully, could not save themselves from the plagues. We read: "The magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians."

When Christ came to earth, Satan renewed his attack. He came to the Saviour in the wilderness in the form of a beautiful young man,—more like a monarch than a fallen angel,—with Scripture in his mouth. Said he, "It is written." He spread the world before Christ in the most attractive light, and intimated to Him that He need not endure so much suffering to gain its kingdoms; Satan would yield all his claims, if Christ would but worship him.

Satan was dissatisfied in heaven, because he could not be first and highest in command, equal with the Father, exalted above Christ. In the wilderness he hoped to gain advantage through the weakness and suffering of Christ, and obtain from Him that homage which he could not win in heaven. Could he have succeeded, then the plan of salvation would have failed, and mankind would have been plunged in hopeless misery. But Jesus yielded not to the suggestion of the tempter for a moment;

THE SABBATH

BY L. A. PHIPPENY

on the contrary, He asserted His superior power by bidding him, "Get thee hence." Satan was baffled. He then turned his attention to accomplishing his purpose in another way,—by winning from the human race that honor which was refused him in heaven, and by Jesus on earth; and here he has been only too successful.

The plan of redemption was not defeated. The dear price has been paid for man's ransom. And now our great adversary seeks to tear away the foundation of the Christian's hope, by turning men's minds into such a channel that they may not be benefited through the great sacrifice offered. He leads them to believe that they can do very well without an atonement; that they need not depend upon a crucified and risen Saviour; that their own merits will entitle them to God's favor. And then he destroys confidence in the Bible, well knowing that, if he succeeds here, and faith in the detector which places a mark upon himself is destroyed, there are no bounds to the victories he may gain.

If the tempter can so deceive the human mind as to lead mortals to think that they possess the inherent power to perform great and good works, they cease to rely upon God. They acknowledge not a superior power. They give not God the glory which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished; and he exults that fallen men presumptuously exalt themselves, as he exalted himself in heaven; and was cast out. He knows that, if they take this course, their ruin is just as certain as was his own.

Another means by which Satan seeks to separate the soul from God is to make man believe that prayer is but a useless form. He well knows how needful are meditation and prayer; and by his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength to resist his attacks. The prayer of faith is the great strength of the Christian, and will assuredly prevail. This is why Satan insinuates that we have no need of prayer.

Neglect of prayer leads men to rely on their own strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from Heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences virtue is destroyed, and the foundations of Spiritualism are laid. And thousands are conversing with, and receiving instructions from, this demon-god, and are acting according to his teachings, all the while supposing that they are obeying the voice of God through their dead friends.

[This important article will be concluded next week.]

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—*Selected.*

JESUS CHRIST, THE REVELATION AND THE KNOWLEDGE OF GOD.

NO man cometh unto the Father, but by Me," said Jesus; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "I am the way."

The world is seeking after God,—some in one way, some in another way,—but is slow to recognize and acknowledge that Jesus Christ is the only revelation of the Father to humanity. If He is not, then there is some other way whereby we must be saved, and He was an imposter; for there are His words. And another word is, "There is no other name under heaven given among men, whereby we must be saved."

These statements of Scripture are exceeding broad. It is not simply that He is the Revealer of divinity to humanity from the beginning of the Christian era. In order that these words shall be true, He is the Way from earth to heaven, the Door into the celestial realm from the beginning, and forevermore. He is the Saviour from the time a Saviour was needed. He is the Sacrifice from the beginning, the Lamb slain from the foundation of the world.

All-embracing.

It is essential that this great fact be clearly grasped, that through one individual the fullness of the Godhead has been revealed to humanity, and not to humanity only, but to all created intelligences; that Jesus Christ, the world's Redeemer, is identical with the Word by whom all things were made; that "all things were created by Him, and for Him; and He is before all things, and by Him all things consist." It is essential that His words be believed when He said, "Before Abraham was, I am," and "I and my Father are one." Believing and grasping these facts as revealed, it still need not be assumed that Jesus, the Man, while on earth was self-conscious of His own life preceding the incarnation; but it must be believed that every principle, and teaching, and act of the Man Christ Jesus, while performing His mission among men, deviated not a shadow of turning from the principles of His own life before that time, and were based on those principles.

Not only were His teachings and deeds based on the divine principles inhering in Him previous to His work on earth as man, but they were a continuation of one great plan, another and advanced scene in the great controversy between truth and error. His resurrection, ascension, and official work by the Father's throne continue the story of redemption. Creator; "from the days of eternity" "with God;" yielding the equality and becoming the Angel of divine presence, the Leader of the chosen people, the Messiah, Redeemer, High Priest, King of Glory—indicate in a word the plan, and the outworking, and revealing, of the plan in which Jesus Christ appears as chief actor. "God was in Christ, reconciling the world unto Himself" from the time it needed reconciliation. "Jesus Christ, the same yesterday, and to-day, and forever."

Vicarious Atonement.

Therefore the Gospel of Jesus Christ is the

power of God unto salvation, and there can be no other Gospel of salvation that has the power of God with it. The one who believes in Jesus Christ must believe in the fall of man and in man's utter inability to save himself by any deed of merit that he can himself do, and he will believe in the vicarious atonement. He must believe the Word which says that since the fall man is by nature dead in trespasses and sins. Believing that it is at once clear why the power of God is necessary to save men from their sins, for the power must be resurrection power, the power to give life,—creative power. And the greatest argument in favor of the Gospel of Jesus Christ is that IT DOES THE WORK.

"If any man be in Christ, he is a new creature [creation]; old things are passed away; behold, all things are become new." The old man of sin is crucified and dead; the new man lives because Christ lives within. The perplexities and cares that troubled before are not permitted to vex and worry now. The impatient spirit gives place to patience.



The Saviour, the Comforter.

The man has heard and accepted the invitation, "Come unto Me, . . . and I will give you rest." He has ceased from the works of the flesh and has entered into God's rest in Christ. The power of God has worked in him; he is resurrected, recreated, saved from sin. And the sign that salvation has been accomplished is his own soul-rest, as revealed in his life.

What Regeneration Means.

Then it is that the man is reconciled to God. Then it is that the man has ceased to be an alien—a foreigner. Then it is that the ignorance which was in him by reason of sin which caused him to forget God, has been changed. He is given a new mind,—a mind which knows and appreciates his Creator. God has been revealed to him and has taken up His abode with him. The life's conduct has been touched and transformed, and the Lord will do in and through him the works of righteousness. Christ enthroned within will do the Christ work in human flesh again, and from him will also sound on the call, "Come . . . and . . . rest."

Then will have been accomplished God's purpose in creating man. "Where is the place of My rest?" is the question propounded by the Lord. "Where is the house that

ye build unto Me?" Ah! Here is the answer: "Heaven is My throne, and the earth is My footstool." My hand made them. No house that can be built can contain Me. Nevertheless My rest is not there. "But to this man will I look; even to him that is poor and of a contrite spirit, and trembleth at My word." Who is the Questioner?—The one who made heaven and earth, the Leader of the people, the Redeemer, the Saviour.—"Jesus Christ, the same yesterday, and to-day, and forever."

This man in whom this Lord finds rest is a man after the Master's heart, for he has been created and re-created by Him in His own image. He is a man who fears God, and who trembles at His word. He honors that word, for it is a word that never changes, never deceives. It is a word of power, and salvation, and life. In the beginning it went forth from the Master-builder and made the earth the footstool. But the place of divine rest was not found until the Builder crowned His creative work by forming the man. Then He rested.

In the Image of His Creator

was the man made,—upright, perfect. And God dwelt with and in him, and the man knew God and entered into life and into the rest prepared for him. And there was a sign of that rest and knowledge given him. What was it?—The same sign that was given to Israel when the Lord revealed Himself to them in the mighty deliverance from the Egyptian death. "Hallow My Sabbaths," He said to Israel, "and they shall be a sign between Me and you, that ye may know that I am the Lord your God." The weekly cycle at creation was closed with the Sabbath, a joy and a delight to the man, and given to him as an outward sign of the wonderful life inaugurated for him and into which he had been ushered by creative power.

That sign is the same to-day as then. The same Creator lives and His Word remains unaltered. He looks to see if we fear and tremble at that Word, for He is looking for a place of rest.

[The next and third article in this series is "Blessing, Sanctification, and Knowledge."]

WORK FOR GOD.

ALL work is for God, in a certain sense. We do our business for Him. We keep house for Him. We drive the team, or run the engine, or keep the books, or sell the goods, or carry the mail, or sew the seams, or build the house, for Him. Yet it is true that, besides what we call our week-day work, all of us have special work to do for God, our "Father's business." We are in this world for Christ. Part of our duty, in addition to our secular affairs, is to do good in the ways that our divine Master may indicate, to perform the tasks of love and service that He may allot to us. All our busy days, for example, we are to be gentle, kindly, patient, Christly, to every one whose life touches ours. In the heaviest pressure of our task-work we must never fail to do the kindness that we are called to do. We must never be too much occupied in this world's affairs to do the part of the good Samaritan, if by our path we find a wounded brother. We must get into every one of our days some work for Christ. We all remember the story of the king who counted that day lost in which some other life had not been made happier. That

day is lost in a Christian's life which has no record of blessing to the world and glory to God.—*J. R. Miller, D.D.*

A PRAYER FOR HELP.

BY HELEN A. STEINHAEUER.

SEND comfort down from Thy right hand
To cheer me in this barren land,
Great God, or I shall die!
'Tis not enough to know that Thou
In Heaven's courts art seated now;
For I here prostrate lie.

Prone on the earth,—weighed down by care;
By grief beyond my strength to bear,—
Behold Thy follower, Lord!
In vain I strive on Thee to lay
The burden of each weary day,
And trust Thy promised word.

Too weak my faith, too faint my heart;
Altho from it I fain would part,
The load remaineth there.
Like stricken deer I fain would hide
From all the prying world outside
What I alone must bear.

No human heart to share my wo—
No love to soothe to gentler flow
These bitter, scalding tears.
The sleepless anguish of my breast,
The cruel pain, the drear unrest,
The torture of my fears

Are known to One—and only One!
To Jesus, God's beloved Son,
To whom for help I cry:
Send comfort down from Thy right hand
To cheer me in this barren land,
Great God, or I shall die!

HE WILL COME AGAIN.

BY F. M. WILCOX.

THERE is, perhaps, no one theme in the Sacred Scriptures commanding so much attention as the coming of Christ to this earth. Almost every book of the Bible, and many, indeed, of its chapters, contain some allusion, direct or implied, to this great event. Christ will come again. His coming has been set before the church in all ages as its hope, the fruition of its joys, the culmination of its earnest desires and eager expectations. The Bible opens with a prediction which includes Christ's second advent (Gen. 3:15); and the beloved disciple closes the sacred canon with a prayer for the speedy return of his loving Master (Rev. 22:20). Prophet and apostle alike have made the coming of Christ in glory the grand central theme of their prophecies and teachings. To Enoch, the seventh from Adam, it stood as an anchor to the soul in the flood-tide of wickedness which sought to overthrow him: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15. Job, in his sorrows and afflictions, found comfort in what awaited him at the coming of His Lord: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and tho after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; tho my reins be consumed within me." Job 19:25-27. David in his persecutions could look with

joy to the time when every wrong would be righted, and a difference made between the people of God and the enemies of His truth: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:3-5. Thus in every age of the church has Christ's second advent been set before His people as their hope. Isaiah, Jeremiah, Ezekiel, Daniel, and a host of others have borne witness to its glorious reality.

But probably the most important testimony regarding Christ's return is found in the words of Christ Himself, and thus directly associated with Him. On the memorable night of His betrayal He comforts the sorrowing hearts of His followers with this promise: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. At the time of His ascension the same promise is verified to us in the words of the angel: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Paul, and Peter, and James, and John, all bear witness to the return of Christ. There is no discord, no jar, in all the witness borne. With one universal voice the sacred writers proclaim the return of the Lord a second time to the earth. "And unto them that look for Him shall He appear the *second time* without sin unto salvation"—their Redeemer and Saviour. Heb. 9:28; Isa. 25:9.

AT YOUR OWN DOOR.

SOPHIA had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the heavenly Father seemed to say:

"Sophia, stop; where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said, "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about My Son! Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about them at your own door to speak with them about their souls?"—*Selected.*

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Selected.*



THE OUTLOOK



PREPARE WAR.

ONE of the striking prophecies of the Bible concerning the last days is found in Joel 3:9-14, as follows:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

And this is God's declaration of what will be despite all the peace congresses of men. Red savages do not daub themselves with war paint, hold their war dance, prepare their weapons and provisions because they love peace, or expect peace. Neither do white savages. The fearful and constantly-increasing cost of war during the last few decades is a striking fulfilment of our Lord's word. Put beside the above prophecy the following from the New York *World* of December 23:

If Congress should pass the resolution of Mr. Bartholdt, of Missouri, for the compilation of statistics showing the cost of war and war preparations in all countries since 1800, it will be found that the price should "stagger humanity."

Charles Sumner said in 1845 that it would be "difficult, if not impossible, to arrive at an exact estimate of the cost" of standing army, navy, fortifications and arsenals and militia. To these, he said, must be added the enormous loss caused by the withdrawal of "millions of hardy, healthy men, in the bloom of life, from useful, productive labor." Mr. Sumner found that from 1789 to 1843 our Government had spent \$246,620,955 for all civil purposes, and in the same time, deducting the cost of the war of 1812 with Great Britain, had spent \$1,335,000,000 in preparation for war, plus \$400,000,000 for militia. Eighty cents of every dollar raised by Federal taxation in time of peace was a tribute to the fetish of war.

The Federal Government nowadays appropriates about \$200,000,000 a year for direct warlike preparations, or in seven years more than it did in the first fifty-three years of its existence.

How about the world-cost of war?

The debts of nations given in *The World Almanac* exceed \$30,000,000,000. These do not nearly represent the cost of a century's war, but only that portion of the cost which remains unpaid and a charge upon the people. Only in a few cases, like Canada and New Zealand, does public debt represent other than war expenditure, and these sums are more than balanced by "left-over" debts from the eighteenth century.

The earth has 1,487,900,000 inhabitants, or 297,580,000 families. Its permanent load of war debt is \$1,000 for every family.

A FEEDER OF THE GAMBLING HOUSE.

THERE are more devices in existence at the present time for pandering to the gambling mania than at any previous time in the world's history. It is also true that more money is being wasted at the present time over the gambling table than ever before. Fortunes are won and lost over a single table in a single night. The spirit of willingness to risk what one has in the chance of getting more is permeating almost every avenue of society, and is being fostered by those who ought to stand as a bulwark against its encroachments.

One of the most common forms of the gambling manifestation at the present time is in the guessing lottery. All kinds of senseless guesses are invented, such as guessing the number of beans in a jar, the number of votes in some election, or the population

of some city or state. There is no possible way of ascertaining the correct solution, and yet the guesser must advance, risk, a certain sum of money before his guess will be recorded. This is purely a game of chance. It is gambling, pure and simple, and he who engages in it is a gambler—on a small scale, it may be, but on a scale sufficiently large to lead straight to the table of the professional gambler. The paid guess is a stimulant to the gambling appetite; it is a feeder of the gambling house. It bridges the gulf between right and wrong at a place where the walls of that chasm seem almost to meet; but once across, the guesser is in the territory of the enemy.

We have seen from time to time unmistakable evidence of the increase of this spirit among men and women. Deplorable as the fact is, it is a fact nevertheless, which must be admitted by all who read; and the paid guess is one of the principal members of the faculty in the gambling school. Fast and furious is the pace set by the great deceiver in these days, and he is strewing the path with his victims on the right hand and on the left. The Christian can not afford to tamper with the pitfalls of the enemy, even tho he find them built up in the church in the form of the grab bag and other games of chance. The Christian's life is a serious business, and is not worked out along any of these lines.

S.

YET IS HE MAN AND NOT GOD.

PRESUMABLY, for it is the law of poor human nature, many weak souls will yield their little belief in the Bible and the God of the Bible because of Lyman Abbott's latest utterance in the interests of infidelity. Not that we believe that Dr. Abbott so intended his declaration, for he doubtless believes that his faith is larger, broader, better; but his utterance will, nevertheless, make for infidelity.

The utterance was made in a sermon before Harvard students at Cambridge, Mass., December 18. Thus he expressed himself, according to the New York *World* report:

I wonder if you students in Harvard will understand me when I say that I no longer believe in a great first cause. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid, but a God who is closer to us than hands or feet. Science, literature, and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation.

And all this is the doctrine of New Thought, as it is also the doctrine of the tempter in the primeval Garden. It is a flat contradiction of the Bible. In his own personal consciousness Dr. Abbott has tried the Book, and in his judgment it is wanting. In other words, in the last analysis, it is Dr. Abbott against the Bible and the God which the Bible reveals, and the Bible is wanting; Dr. Abbott is judge and jury, why should he not justify himself and condemn the Book and its Author, and set up a god of his own, Dr. Abbott, to whom others beside himself will bow? Yet there is a Higher Court.

We are doing him no injustice. He who departs from the recognized and verified standard, has no one but man to depend upon, and Dr. Abbott, like many others, prefers to trust to himself.

The Bible reveals a personal God, with a habitation, a throne, a central seat of government. It also reveals that to all parts of His universe pulses out the Spirit, the life-force, the energy, of God. As to how that will affect man morally and eter-

nally, depends solely on man's relation to God's law, the law of His life.

That there are laws in the Bible similar to those found in other codes of laws is not strange. Many of these laws grow out of the very nature of things, such as laws for protection of life and property, and even less enlightened nations would selfishly see their necessity.

But the Bible does not declare that the Ten Commandments sprang spontaneously from Moses; it clearly proves that the law is as eternal as God. But it does declare that man is a creation and not a product of evolution, and blessed be God, He who created can recreate; He who spoke the world from chaos to cosmos can speak from the chaos of sin to the cosmos of righteousness the sinner who has faith in Him.

We are sorry to see men in their old age turning from God to self. We are grieved at heart to see great and precious talent, God-given, used to tear down the Book and the religion which has changed the face of the world, transformed deserts into vineyards, savagery and barbarism to civilization, demons incarnate into saints of God.

But the religion of Christ and the Bible will stand. It will go on transforming man till Christ shall leave His mediatorial seat and come again. It will stand when all the religions which make men gods, or which count men as having God within themselves irrespective of faith, and all other schemes of self-salvation, shall have perished in their own utter weakness and innate corruption. Within that Book and the religion of that Book is the eternal potency of God, pledged to every believing soul; and we beg of our readers to cleave to it with perfect heart; for those who trust in the God of the Bible "shall not be ashamed nor confounded world without end."

SUNDAY ENFORCEMENT NEWS AND COMMENT.

BY JOHN D. BRADLEY.

THE New Orleans *Picayune* of November 26 reported that "Sunday-law violations" was a matter under examination by the grand jury then in session in that city.

IT was reported from Lestershire, N. Y., on November 28, that "the chief of police intends to see that Sunday is observed by the hotel men."

FOUR barbers were fined \$10 each in the municipal court of St. Paul, Minn., on November 30, "for shaving men on Sunday." "The arrests were made on complaint of J. M. Lockwood, business agent of the barbers' union."

THE New Orleans *Item* of November 28 reported that "the police continued their rigid enforcement of the Sunday law yesterday, with the result that eight alleged violators were arrested."

THE Cincinnati *Post* of November 28 reported that the barbers' union of that city had just "solicited the financial aid of the Methodist ministers in the effort to enforce the Sunday closing law." There is no doubt that the union will receive the support of the Sunday clergy in the accomplishment of this object.

ONE of three specific charges upon which ten American fishing craft were seized and fined by Canadian fisheries authorities for illegal fishing near St. George, New Brunswick, recently was that "they had fished on Sunday." On the two charges of having illegally-caught fish in their possession, and of having fished on Sunday, the boats were fined \$100 each.

ON November 24 it was announced from East Liverpool, Ohio, that the mayor of that place, "the only prohibition mayor in the State," had "issued an order against the transaction of any kind of business in the city on Sunday." Only eating places and drug stores were excepted in the closing order. "There is much opposition to the edict and a strenuous endeavor will be made to have it rescinded."

THE Hackensack (N. J.) *Record* reports that "complaints come from New Milford about certain

carpenters who work at their trade in that village on Sunday just the same as on any other day in the week, to the annoyance of the peace and quiet of the community, and thereby depriving other men of a job on regular work days." It is remarkable how harmful honest industry on Sunday is. Of course it would be much better for the community if these men spent Sunday in idleness or carousing instead of honest work. Idleness and vice is better than industry on Sunday, according to the logic of the Sunday enforcement propaganda.

A DESPATCH from Jackson, Tenn., under date of November 26, reads:

Baum Brothers were acquitted in the Circuit court yesterday of the charge of doing business on Sunday. This firm was indicted last summer, when the crusade led by Rev. de Armond, a young preacher, was made under an old statute against all selling on Sunday. Several paid their fines in the magistrate's court, but Baum Brothers appealed to the Circuit court with the result stated.

At a meeting of the ministers' alliance of St. Louis, Mo., on November 28 a letter was presented from "Rev. J. H. Leiper, of Portland, Ore., secretary of the Southwest Sabbath Association," stating that a meeting was soon to be held "by the Portland ministers of the different denominations" in the interest of a movement "to close the gates on Sundays at the Lewis and Clark Exhibition next year," and that "some expression as to Sunday closing was desired from the ministers of St. Louis." In response to this communication, the following, "formulated by the alliance's board of counselors," were "unanimously" adopted:

The ministers' alliance of St. Louis, composed of all the evangelical bodies in the city, in this closing week of our great Exposition, desires to express itself touching the value to our city of having the gates of the Exposition closed every Sunday.

In compliance with the Christian sentiment of the country, the National Government has closed the gates of the St. Louis Exposition on Sabbaths, and we believe this has been the greatest testimonial to the Christian convictions of America and a notice to all the world that this is a Christian land.

We believe that the Christian sentiment of this country having been respected as to its convictions touching the Sabbath, the people have responded in a larger patronage at the Exposition than would otherwise have been given.

We have had the visitors at our churches on Sabbath, filling our churches all the summer, and thus the Gospel has had a far better chance to be ministered to the multitudes than would have been possible if the multitudes had been tempted by an open Exposition. In our churches we have had an inspiration through the widening acquaintance with Christian brethren from the larger kingdom of Christ. We have had quiet Sabbaths on our streets. St. Louis homes have been less disturbed by coming and going of people than would have been the case if the Fair were inviting their presence, and this has preserved to the St. Louis housekeepers themselves better opportunities to observe the sacredness of the day and to attend to their own spiritual life.

We join most heartily with the ministerial association of Portland in its efforts to secure for the Lewis and Clark Exposition the closing of the gates on Sabbath.

Such a document serves the very useful purpose of exhibiting the thoroughly religious nature of the Sunday-closing sentiment. If by "the Christian sentiment of the country" be understood the religious sentiment of the great portion of the church people of the country, and by "Sabbaths" be understood Sundays, nothing could be more accurate than the statement that "in compliance with the Christian sentiment of the country, the National Government closed the gates of the St. Louis Exposition on Sabbaths." But by what right does the National Government enact into law and enforce religious or "Christian" sentiment? However it may be as to this being "the greatest testimonial to the Christian convictions of America and a notice to all the world that this is a Christian land," it is certain that it is not a testimonial to American consistency and loyalty to American principle, nor is it a notice to all the world that this is a land where the principle of separation of church and state is kept inviolate.

A "UNION service of the Protestant churches" of Woonsocket, R. I., was held on November 27 in the interests of "Sabbath observance," or more accurately in the interests of the Sunday enforcement or-

ganization of that part of the country, the "New England Sabbath Protective League." The meeting was presided over by the Methodist minister and was addressed by the secretary of the above organization, Rev. Martin D. Kneeland, D.D.

He began by speaking of the work the league had done in closing the St. Louis Fair on Sunday, although religious services are allowed to be held there. The league is trying to have the United States Government maintain its past attitude toward this great question. He mentioned the fact that the late Senator George F. Hoar was the president of the league, and other members and officers were Senator Frye, of Maine, and Senator Hawley, of Connecticut, and many other prominent persons. He told of the work of the league, and a subscription was taken for the work. A set of resolutions was adopted which deprecate the use of Sunday by political parties for political rallies and debates. And yet if this be a Christian nation, and politics the business of the Christian, one can hardly see the logic of preventing the agents of that Christian institution from doing a "Christian" act on Sunday.

No. 60 New York Ave., N.W. Washington, D.C.

DISTRICT OF COLUMBIA SUNDAY BILLS.

MR. K. C. RUSSELL, chairman of the Religious Liberty Bureau, Tacoma Park Station, Washington, D. C., has issued an important circular, from which we take the following:

It will be remembered that last spring it was feared that Congress would pass a Sunday bill for the District of Columbia. On April 6 a bill did pass the House of Representatives, and it is now pending the third reading in the Senate. This could very quickly be passed, when it comes to the final issue, unless most earnest efforts are put forth in remonstrating against it at once. We shall do all we can to have the final action deferred until after we are granted a hearing.

The Sunday measure now pending before the Senate is entitled, "An Act Requiring Certain Places of Business in the District of Columbia to be Closed on Sunday." This bill is doubtless introduced as a feeler or a forerunner to another that has been introduced in the House, the title of which is, "A Bill to Further Protect the First Day of the Week as a Day of Rest in the District of Columbia." This last is a very much more stringent measure than the former. The text of both of these will be found in the *Review* for December 15.

It will appear evident to all that these are very dangerous measures, and that, should they become law, they would give great prestige and influence for similar legislation throughout the whole country. In fact, that is the object of the manager of the International Reform Bureau, for he desires this as a first step, and then, after the states are marshaled into line, he desires to bring their combined influence to bear upon the Congress of the United States for a national Sunday law.

Persons who desire to petition Congress against these dangerous measures can procure blanks from the Bureau, at the above address. It is a matter that concerns every one, for all such legislation is a menace to religious liberty, and the best time to combat it is before it finds a place upon the national statute books. "Eternal vigilance is the price of liberty."

THE WAR IN THE ORIENT.

THERE has been little news during the week from the two great armies now facing each other in Northern Manchuria. The rigors of winter seem to have made campaigning practically impossible, and only light skirmish actions are reported.

The Japanese general who has had charge of operations against Port Arthur, General Nogí, has been wounded and sent to the hospital at Dalny. He was wounded while directing operations against "203 meter hill." The Russians have now abandoned what is known as the New Town of Port Arthur, but the Japanese fear to occupy it lest it should prove to be mined. All the Russian advance positions fronting the right wing of the Japanese army have been captured by the Japanese. The latter are now in a position to drop shells into any part of Port Arthur. They have captured the entire fort on Rihlung Mountain, having tunneled under its foundations and blown them up. About half the Russian garrison in this fort were killed in the explosion, and forty guns captured.

It is rumored that a part of the Russian Baltic fleet has been recalled. Work is being rushed on what the Russians term the third squadron, and it is probable that the Baltic fleet will not go to the East until this squadron is also ready.

A Critical Year.—A correspondent of the *New York Sun*, writing from London concerning the outlook of the new year, gives a striking setting forth of the conditions as they are:

The crisis in the world's history which the year now closed has developed so rapidly is, in the opinion of the most careful observers, approaching a climax. Its effects will influence the destinies of nations throughout the country and beyond. No one denies the momentous importance of the situation upon which the new year dawns. In a word, the world is entering upon the most critical year of modern human record. There are those who believe Japan's comet-like appearance in the firmament will be followed by as rapid a wane. There are those who believe on the other hand, that the world will see before another new year the disruption of the Russian empire and the re-marking of the map of Europe and Asia. Those who share the latter opinion are increasing in numbers daily among statesmen, as well as among general observers throughout Europe. Their thoughts are anxiously devoted to the grave problem of whether such a national tragedy can be enacted without destroying the world's general peace.

One event alone might seriously disturb the situation. The death of Francis Joseph would let loose the whirlwind of conflicting ambitions of Berlin, Vienna, and Budapest which might work disaster to Central Europe.

It must be said that Europe is unanimous in regarding the czar's method of meeting the crisis indicated by the two imperial rescripts of the present week as the weakest and most futile course that could possibly be adopted. The manifesto shows indecision in every line, and indecision in the face of the existing emergency is nothing less than a crime. The immediate effect of the manifesto is that the entire civil population, outside of the bureaucracy, rich and poor alike, openly talk disloyalty. There is energetic despair over this new proof of the czar's utter incompetency. There will be plots, and bombs will be in Russia before long; it can only be hoped they will be directed against the real enemies of the country who are responsible for its ruin and humiliation.

These words of a competent observer of world events show the doubt, uncertainty, and fear of the future that now exist in the hearts of men. "Men's hearts failing them for fear," is a Scriptural delineation of these trying times.

The liberal element in Russia and among those Russians who are outside of Russia is planning a propaganda of education in the principles of liberty. The lessons are to be couched in language that can be understood by the common people. Reformers expect by these means to expand the political consciousness and capacity of Russia until a majority of the people are prepared to manage, and, if necessary, to fight for, free institutions. Various devices will be employed to carry these lessons to the people. Teachers of these principles in the guise of factory hands, clerks, railway servants, soldiers, traders, and country peddlers will distribute the literature where possible.

Riots continue in different portions of Russia. A monument of Alexander II. was recently destroyed by dynamite. The ferment in that locality continues, and the police are searching houses at night for anarchists. At Lodz and other towns the police are guarding the churches. At Cracow, Russian Poland, the Russian church was attacked with dynamite. The walls and several graves were destroyed. In quelling the riot which ensued, a Russian colonel was killed. The assassin was killed by the soldiers, and many others were either killed or wounded.

The Russian Government has set about the work of revising the laws that have to do with the peasant class in order to bring about a betterment of the condition of that class, and thus bring about a better feeling toward the government on the part of the peasants; but the czar's attitude as manifest in his two recent rescripts is doing more to alienate feeling than can be remedied by any revision of the peasant laws.

The powers are again growing anxious over affairs in Turkey. The situation in Macedonia is said to be growing serious. There are also many fights on the border between Greek and Bulgarian bands, which Turkey seems to be doing nothing to prevent.

The official election returns from all the states have now been made public. They are as follows: Roosevelt, 7,627,632; Parker, 5,080,954; Debs, 391,587; Swallow, 260,303; Watson (Populist), 114,637; Corrigan (Socialist-Labor), 33,453.



"THY WILL, NOT MINE."

'INTO Thine outstretched hand
We lay it all;
Only at Thy command
Can ill befall;
And secret good must hide
In seeming ill,
Welcomed and loved, because
It is Thy will.

Thy will that takes the sting
From every care;
Thy will that joy can bring
From our despair;
Thy will that turns to gain
Our shame and loss,
That lets the crown remain,
And takes our cross.

Dear Lord, Thy gracious will,
Once understood,
We in Thy hands lie still;
Make Thou us good.
No fear, no care have we,
No way, no choice;
Whate'er Thy teaching be,
We must rejoice.

Even the rod is sweet
In Thy employ,
There can be at Thy feet
Nothing but joy;
And naught but sweetest peace
In any smart,
For souls whose life is hid
In God's great heart.

—*American Reformer.*

A TRIP TO LOS ANDES.

BY WILLIAM STEELE.

IN company with Brother Balada I started to visit some of the brethren who live in the country beyond the beautiful city of Los Andes which is situated at the foot of the Andes mountains.

The train carried us through several beautiful valleys similar in many respects to the valleys of Oregon and Washington, with growing grain and orchards bearing fruit. The greater part of the fruit here is different from that of the States, altho grapes and peaches are very abundant.

There are three different classes of travel on the trains here, first, second, and third. The rich ride in the first class, the common people in the second, and the poor in the third. Suffice to say the third class has the most passengers, as the most of the people are poor.

As a Seventh-day Adventist mission worker is never overburdened with money, we rode third class, which is less than one-half the cost of second class, a ride of more than one hundred miles for only sixty cents, gold. The cars were crowded. In Chile all the men and the majority of the women smoke cigarets. So if it had not been for the beautiful scenery outside, the ride would not have been a very enjoyable one.

As far as I know, there is not a wagon or carriage in this country like those used in the United States. In some places they use the same kind of carts as were used in ancient Egypt. The majority of them have two very

large, high wheels. Ox carts are very numerous; but many of the carts are drawn by horses, one horse being hitched in the shafts, while a second is hitched at the side by a single tug. This horse carries a saddle on which the driver usually rides. The horses all have their tails docked, as the people try to be English.

Two of the brethren met us at the station with two burros and a horse, on which we were to ride to their home, a distance of fifteen miles.

In Chile burros are used more than horses or mules for carrying burdens. It is no uncommon sight to see a little burro loaded so that about all one can see of it is its ears and tail and four small feet. One of our burros was loaded with personal effects, so only two of us could ride at one time. Five miles of the distance there was no road, simply a trail among the rocks. As it was dark when we reached this trail, I had a new experience in climbing mountains in the dark, where a single mistep might result disastrously. We arrived safely at our destination at 8.00 P.M., and found all the brethren gathered to welcome us, this being the third visit they had



A Farm House In Chile.

received since accepting the truth some four or five years ago.

A Chilean supper, consisting of soup and vegetables, awaited us, and was very acceptable. After supper a short meeting was held. The next morning we had a good meeting which lasted two or three hours. In the evening the ordinances of the Lord's house were celebrated, and all seemed to be strong in the faith.

During the afternoon we spent a few hours climbing mountains and enjoying the beautiful scenery. The mountains are covered with shrubs and cactus. The people keep goats and burros which feed on the shrubbery. These animals are the principal source of income to the people.

The next morning, in company with one of the brethren, I returned to Los Andes to sell a few *Las Senales de Los Tiempos* (our Spanish paper) before returning to Valparaiso. After walking the entire distance, I succeeded in disposing of enough to amount to \$8.50; also took a few subscriptions for the paper.

I did not see a house in the country that is as good as the sheds we keep stock in at home. The houses are made of mud with a thatch roof. They have no floors or windows, and some of the doors always stand open. The housewife has no cook stove, but cooks on a fire built in the middle of the room or on a *brasero* which is a kind of kettle twelve or fourteen inches in diameter, in which a fire is built. Altho the most of the native Chileans are very poor, yet in the cities can be seen people as well dressed as in any place in the world.

The wealthy people and the foreigners live in the cities. If one goes to the parks on Sunday or on a feast day, one sees the people resplendent in diamonds and expensive clothing. They think of everything but God, the Giver of every good and perfect gift. They seem so eager for pleasure, that one often wonders how they can be halted in their mad rush long enough to hear the warning message.

A short time before our visit to Los Andes, in company with the same brother, we made a trip to Quillota, a small city about an hour's ride from Valparaiso. We only remained between trains. During that time I spent about two hours in selling papers, but sold enough to amount to \$4.60.

The work is onward in Valparaiso. Seven adults who have accepted the Sabbath through attending the meetings, desire to be baptized, and unite with the church. There are others who will be ready for baptism in a short time. Last Sabbath, October 29, I spoke to the people for the first time without an interpreter.

While sitting here writing this afternoon, we felt

a very decided shock from an earthquake. At first the house seemed to tremble, then to shake, and then suddenly lifted up and the windows rattled. It gives one a very peculiar sensation, hard to be described—a feeling of uncertainty.

I thought, If this apparently small thing can cause these heavy, solid buildings to tremble and shake, how will it be in the great day of the Lord, when He arises to "shake terribly the earth."

There is no safety except in the Rock of Ages. In Him we have a safe and sure abiding place, a strong tower. Praise His name. We need the prayers of God's people for the success of the work in Chile.

Valparaiso, Chile.

OUR WORK AND WORKERS.

A NEW house of worship is being erected at Black Rock, Ark.

A NEW church schoolhouse has been erected by the church in Elk Point, S. D.

Six new members were received into the church in Cincinnati, Ohio, December 10.

DECEMBER 10, four students of Fernando (Cal.) College were buried with their Lord in baptism.

THE Welcome Visitor says that at the last service of the week of prayer in Academia, Ohio, "eight young persons decided to serve the Lord from henceforth."

REPORTING to the Southwestern Union Record, Brother J. I. Taylor notes the accession of six persons to our ranks as a result of meetings held at Culleoka, Texas.

THE third annual commencement exercises of the Iowa Sanitarium Training School were held at Des Moines, December 29. The address was delivered by Brother A. G. Daniels, president of the General Conference. There were seven graduates.

TWO PERSONS baptized, and others awaiting the opportunity, near Ussery, Ark., together with the addition of three members to the Hot Springs church, is the substance of a report by Brother H. L. Parker in the Southwestern Union Record.

WRITING from Memphis, Tenn., Brother H. C. Balsbaugh reports concerning Sister Balsbaugh's Bible-work with the colored people, that six of her readers are now walking in the light of the Sabbath truth. He also reports two others who have accepted the truth through our literature.

"THE Lord's Day, the Test of the Ages," by M. C. Wilcox, treats of the institution of the Sabbath, the restoration of the Sabbath to the Israelites after leaving Egypt, the change of the Sabbath, the Gospel of Christ and the Sabbath, etc., and we think it would be a most excellent pamphlet to get into the homes of the people this winter.—*Worker's Bulletin*.

NOVEMBER 26 a new church was organized at Long Beach, Cal., by Brother C. Santee, president of Southern California Conference, with thirty members, some of whom had formerly been members of other churches, and some had newly come to the faith under the labors of Brethren J. F. Ballenger and S. T. Hare. The First Christian Church of that city granted the privilege of the baptism for baptizing candidates, and proffered its use at any time it might be desired.

THE churches in Washington, D. C., made a good record during the week of prayer. Brother A. G. Daniels, in the Review, says it was "an occasion of great blessing and encouragement to the churches." The encouragement is shown in their responses to the calls for missionary funds. The church at Tacoma Park, where the new institutional buildings are being erected, gave \$574; the M Street church added \$387, and the two smaller churches—the Eighth Street and the U Street—gave \$63.24.

IT is encouraging to learn that the systematic effort to place the Review, our excellent church paper, in every Seventh-day Adventist family in this country, is meeting with a good degree of success. We are sure that if all our people were reading, from week to week, the stirring missionary reports with which the Review abounds, the missionary spirit would be greatly revived, and a new impetus would be given to the circulation of our pioneer missionary literature. Let the effort to place the "good old Review" in all Adventist homes go forward. With the new year is a good time to begin. It is only \$1.50 a year.

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The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

THE SUNDAY SCHOOL

LESSON 4.—JANUARY 22.—THE FIRST MIRACLE IN CANA.

Lesson Scripture, John 2:1-11, A. R. V.

(1) "AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: (2) and Jesus also was bidden, and His disciples, to the marriage. (3) And when the wine failed, the mother of Jesus saith unto Him, They have no wine. (4) And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. (5) His mother saith unto the servants, Whatsoever He saith unto you, do it. (6) Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. (7) Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. (8) And He saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. (9) And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast called the bridegroom. (10) and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now. (11) This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him."

Golden Text.—"Whatsoever He saith unto you, do it." Verse 5.

SUGGESTIVE QUESTIONS.

(1) What is said to have taken place in Cana? Verse 1. Note 1. Who is specially mentioned as being there? Same verse. (2) Who else were among the guests? Verse 2. Note 2. (3) What is said of the wine supply? Then what did Jesus' mother say to Him? Verse 3. Note 3. (4) What reply did Jesus make? Verse 4. Note 4. (5) What did His mother then say to the servants? Verse 5. Note 5. (6) What kind of vessels were standing by the house? How much would they contain? Verse 6. (7) What command did Jesus give to the servants? How faithfully did they obey? Verse 7. (8) Then what further command did He give? Verse 8. (9) What did the ruler of the feast first do? Did he know whence it came? Who did know? Whom did the ruler call? Verse 9. (10) What did the ruler say to the bridegroom? Verse 10. Note 6. (11) What was specially manifested in this first of Jesus' miracles? Who is said to have believed on Him? Verse 11. Note 7.

NOTES.

1. "The third day" from the time that Jesus left the region of the Jordan where John was preaching, to go into Galilee. Cana was some seven or eight miles northeast of Nazareth.

2. At this time Jesus had five, and probably six, disciples—Andrew, Peter, John, Philip, Nathanael, and possibly James. As Nathanael's home was at Cana (John 21:2), Jesus and the other disciples may have stopped at his house.

3. The failure of the supply of wine would be a most embarrassing thing for the host and members of the family, as would be the failure of any other requisite on such an occasion; and the mother of Jesus, who was evidently a near relative or special friend, felt also their chagrin. The calling of Jesus and his disciples, especially the latter, was no doubt a very late decision, and was not contemplated when the supplies for the feast were provided. This fact would add to the embarrassment of the mother of Jesus. Her remark to him seems to have been in the nature of an appeal for some suggestion in the matter that would relieve the situation.

4. "What have I to do with thee?" The earthly relation of Christ to His mother was ended. He who had been her submissive son was now her divine Lord. Her only hope, in common with the rest of mankind, was to believe Him to be the Redeemer of the world, and yield Him implicit obedience. The fearful delusion of the Roman

Church exalts the mother of Christ equal with the Son of the infinite God; but He, the Saviour, places the matter in a vastly different light, and in a pointed manner indicates that the tie of relationship between them in no way raises her to His level or insures her future. Human sympathies must no longer affect the One whose mission is to the world.—*Great Controversy*, Vol. 2.

5. The mother's reply indicates that she meekly submitted to His will, and trusted that whatever He would do would be for the best. Indeed, it would seem that this manifestation of faith was instrumental in calling forth the miracle that followed.

6. "This donation of Christ to the marriage supper was a symbol of the means of salvation. The water represented baptism into His death, the wine, the shedding of His blood for the purifying of the sins of the world. The provision made for the wedding guests was ample, and not less abundant is the provision for blotting out the iniquities of men. Jesus had just come from His long fast in the wilderness, where He had suffered in order to break the power of appetite over man, which, among other evils, had led to the free use of intoxicating liquors. Christ did not provide for the wedding guests wine that from fermentation or adulteration was of an intoxicating character, but that which had all the qualities of the pure juice of the grape, clarified and refined. Its effect was to bring the taste into harmony with a healthful appetite."

7. "His disciples believed on Him." Their former belief was confirmed, and their faith greatly strengthened. This miracle was a revelation of His divine power, of His spiritual nature hidden by the flesh. It was a deed worthy of the expected Messiah. With all His power and holiness, nothing in human affairs was too trivial for His attention. He taught that holy men are not to shun the scenes of social life on account of the temptations they may meet. As Dr. Deems says, "that would be the laziness which refuses the bounty to save the labor of seeking the grace." Jesus always made the social life minister to the spiritual as a means of uplifting men.

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THE HOME



'IN THE TIME OF TROUBLE HE SHALL HIDE ME.'

(Ps. 27: 5.)

LAY not, my soul, thy grief too much to heart;
When God doth empty thee, He doth impart
Himself, in place of earthly joys removed,
When He thy love and trust in Him hath proved,
Lie still, my soul, nor dare to think Him hard,
Lest thou, by murmuring, His work retard.

Think'st thou thy God can ever make mistake?
Or cause thee needless sorrow to partake?
Is this thy *Father's* love which once did give
His Son to die that thou in Him might'st live?
In this, and all His dealings of to-day,
He only seeks to burn thy dross away.

Return, my soul, "return unto thy rest,"
And *trust thy God* to order what is best;
To His kind arms thy welcome is most sure,
His heart of love bath solace firm and pure:
Therein, e'en now, thy faith can surely read
In "paths of righteousness" thy God doth lead.

And when thou knowest as thou here art known,
In deep humility thou then shalt own
That what in time was grievous unto thee
Exceeding gain hath wrought eternally.
Then rest thee in thy Father's choice to-day,
To guide thy steps in His appointed way.

—Selected.

TRUE HOSPITALITY.

BY MRS. E. M. PATTON.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

THIS text is often used as conclusive evidence that among the various duties and privileges of hospitality, one should also feed the tramps that call at our doors. Some feel also that they are not rendering truest Christian service unless such tramps are invited in, and a meal prepared for them as one would wait upon a dear friend. There is a great difference of opinion in regard to this, and with good reason.

Let us study for a few moments the above text, and see if we can determine who are some of the strangers referred to by the scripture, and whether the class we commonly understand as tramps should be included in the list. It is well understood that the text refers to Abraham and his cordial entertainment of the three who he at first supposed were but tired wayfarers. In Romans 12, Paul mentions among other exhortations the virtue of "distributing to the necessity of saints; given to hospitality." In 1 Peter 4: 9 we are exhorted to use hospitality "one to another without grudging." Now read 2 Thess. 3: 10, 12, where Paul again says: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

While we are not to count those who will not work as enemies, and are further told to admonish them as brothers, the fact still remains that we are to "note that man, and have no company with him." This certainly strikes hard at much of the sentimentality existing at the present day over these so-called "poor unfortunates." They should not be so classed, for the tramp, as such, does not belong among

the army of "truly unfortunate." Instead, Paul calls them disorderly.

I know what it means to feel tenderly toward this class, and think, "What if one of my brothers should be in such a condition somewhere," with the result that I sometimes had several such callers in a week. Often the request would come for a cup of hot coffee or tea, and as I could not furnish either one, the shiftless fellow would shuffle away, not hungry enough to eat the best I had been able to offer him, without specially cooking a meal.

Some Striking Examples.

At one time in a large city a gang of these idle fellows located themselves on the outskirts, and systematically "worked" the city for several days, before they were discovered and driven out by the police. The members of the gang scattered themselves regularly, changing districts each time they went out, and deliberately begged for food, one for bread, another for potatoes or eggs, while others accepted whatever might be handed out to them. Each brought in his contribution, and it requires little stretch of the imagination to understand that they did not have to go hungry at least. This is not a fancy sketch. My share of the contribution at this time was given through fear, as the evil-looking fellow coolly looked past me into the room where I was alone with my baby, and asked, "Will ye give me a raw egg, mum?" The pockets of his long, ragged overcoat were already sagging with the weight of what must have been raw eggs, judging by the care with which he went down the back steps and out into the street.

In the country not very long ago, two rough-looking fellows pushed themselves past a young girl who opened the door in response to their knocking, and, seating themselves at a table, demanded something to eat. They evidently supposed that only the women folks were around at that time of day, for, as an older sister, in obedience to a sign from the invalid mother, set upon the table such food as they had, the two began to grumble, and one pushed his plate away from him, declaring with an exclamation that he would not eat such stuff. At that instant the farmer himself appeared in the doorway, when the astonished tramps jumped from the table and fled precipitately.

In the city these callers usually knock at the kitchen door a little after seven in the morning and between one and two in the afternoon, at which time it is generally supposed that in the majority of homes the men folks will have gone away to work. However, this was in my favor, for my husband was usually home at this time. We had a wood pile, and if the tramp was willing to split wood for a reasonable length of time, while I prepared something for him to eat, he was given a generous meal. Strange to say, our house soon became slighted entirely.

These are not isolated cases. Many such might be given. But truly this does not seem necessary in the light of all that is continually published upon this subject by reputable journals and magazines, not for sensational reading, but that the public may be enlightened. I wish it were possible for every one who is perplexed upon this subject to read some of

the articles to which I have referred. For example, in the December *Everybody's* is an article entitled "Six Weeks in Beggardom—An Attempt to Solve the Question, Shall We Give to Beggars?" A little note by the editor says:

Many respond to the appeal of every beggar, lest some worthy applicant be overlooked. Many respond to no appeal, lest an unworthy custom be encouraged. Some try to discriminate. Some act on impulse. What is the right thing to do?

This article takes up the three classes, those who belong to the great army of "truly unfortunate;" those who are reduced to the lowest depths because of drink; and those who deliberately choose such a life as a profession, and who scorn anything more decent. The author says:

By putting the hints I received to the test, I have found that it is indeed possible for any man to live a long time in the city of New York without work, and without asking aid of a passer-by. I have found that with a floating and permanent population of many thousands of homeless men, women, and children, there is organized provision for the whole number, and to spare. That, on the other hand, the wayside charity of the general public is dispensed in such tremendous volume as not only to hamper the work of the bureaus, but to encourage the pursuit of begging as a deliberate business; that this in its turn has led to the creation of veritable communities of beggars. . . . These have reduced the business of begging to a science. They never trouble the charity bureaus or the churches. They pursue their calling as much for the fascination that invests it, as for the large monetary returns involved. Consequently they are separate and distinct from the large army of unfortunates who, in genuine hard luck, infest the cheap lodging-houses. . . .

To obtain this information I have slept out weary nights in parks; walked the streets with the unfortunates; lodged in back rooms where the idea of cleanliness was a dream of heaven to come; slept the sleep of uneasiness in cheap bunk-houses; stood in the long, shivering line without the city lodging-house, waiting for the bread and coffee, the bath and bed, that may be had for the asking if you do not ask too often; and stayed in missions where life is easy if only you will submit to fumigation, a dip in a tub, and a prescribed quantity of moral precept.

I wish it were possible to quote even more extensively. But it is doubtful if there is a city of any size or any well-organized community that does not make some provision for the truly unfortunate. In our own city the past summer and fall we were so overrun with tramps that while food and lodging for the night was given those who asked, it was decided that it should no longer be given free, but that work should be furnished, and in fact obliged of those who accepted the hospitality of the city. Almost immediately there was a decrease in the application for free lodgings and food, and a great number of the tramps moved onward. A notice was put in all the papers, asking the people not to feed the tramps, but to refer them to the proper authorities, where food and shelter would be given all who wished to work. "Right here," wrote a prominent editor, "is where so many tender-hearted women frustrate the efforts of the proper authorities to do anything effectual toward stamping out this evil."

Nice Discrimination Needed.

Where no such provision is made, as might

be the case in the country, it certainly will require a nice discrimination to sift the truly needy from those who are unworthy, unless one always keeps in mind the apostle's advice, and if work has not been asked for, suggest it. There are always many odd chores about a farm, and if any will not work, neither let him eat.

I would not give the impression that I consider tramps so unworthy that they are beyond Christian help. They are souls for whom Christ died—prodigal sons. But when did the prodigal come to his right mind? Would he have decided to arise and go to his father if the people of that country had supplied him with food and money? When Paul tells us to "note that man, and have no company with him," it is "that he may be ashamed." Instead of helping him to come into the possession of a right mind, we are but encouraging him in an idle, profligate life,—the service of him who will inevitably bring him to ruin at last.

And now just a few thoughts more as to who may be the strangers referred to in our text. How many would be as willing to receive into their homes for a meal, or a night, or a month, one of the poor, unfortunate sisters, who because of sin has become a stranger? How many sisters would be as willing, and count it a noble thing, to allow her little ones to crowd around and fondle such an one? Is there any difference in the value of this soul and the other?

I have known those who regularly kept an account of the meals prepared and given to tramps, who would never think of preparing some dainty dish, or even a whole appetizing meal, to be carried to some poor stranger in their vicinity, or even in the church, simply because they were strangers, and it was not known whether they were worthy or not. Job says, "The cause which I knew, not I searched out," while Paul recommends that we "do good unto all men," but "especially unto them who are of the household of faith."

One time, not many years ago, I crossed from Oakland to San Francisco one Sabbath morning to attend a special meeting. My little boy of three was with me, but I prepared no special lunch to take with us, for I expected to get home in time for our dinner. And, shall I tell it? deep in my heart was the thought that perhaps some sister might invite me home with her for a little rest. The service lasted much longer than usual, and as we were going out I realized that I was very weary, and that the brave little fellow trudging along by my side must also be tired and hungry. I stood at one side of the entrance and eagerly scanned the faces of those who passed. Not a few I knew by sight, and each recognized me with a pleasant little nod, while one shook hands with me. But I received no invitation.

I returned home thoroughly weary, and just a little heartsick, too. While I could lay no possible claim to being an angel, I was sure that I knew how it felt to be a stranger. It was a lesson for me as I realized that this was some of the fruit of my own sowing. I could then recall many times I had seen the same eager, wistful look on the faces of those who were truly strangers in my own home church, brothers and sisters who were only stopping over the Sabbath, and in a hotel, but whom I also had passed by because I was not acquainted with them; or, worse yet, dreaded the possible bother it might mean should I speak to them, and invite them into my home for a few hours.

Again, have you ever visited a large church on communion day, and been entirely ignored

in that humble entertainment of feet-washing because you were a stranger? I have, more times than one; and because of such lack of cordiality I suffered much, until I ceased to regard myself as a stranger in my Father's house, and sought out another who appeared to be as lonely as I had sometimes felt, and waited upon her with the same tenderness that I would manifest toward a dearly-loved friend. Then has God's peace come into my heart, and into the heart of the sister, and the rich blessing of Him who was once a stranger upon earth has filled us both with rejoicing.

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ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

THE first annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company, in Mountain View, California, Monday, January 23, 1905, at 11:00 o'clock A. M.

This meeting is called for the purpose of electing a Board of seven Directors and transacting such other business as may properly and legally come before the meeting.

By order of the Directors,

W. T. Knox, President.
E. A. Chapman, Secretary.

STOCKHOLDERS' MEETING.

IN harmony with the action taken by the stockholders at the last annual meeting, the main office and plant of the Pacific Press Publishing Company have been moved from Oakland to Mountain View, Cal., and the time of the annual meeting changed from the fourth Monday in April to the fourth Monday in January.

In harmony with this action the annual meeting of the Stockholders of the Pacific Press Publishing Company will be held at the new office of the Company at Mountain View, Cal., Monday, January 23, at 10:00 o'clock A. M.

This meeting is called for the purpose of electing a Board of seven Directors and transacting such other business as may properly and legally come before the meeting.

By order of the Directors,

W. T. Knox, President.
E. A. Chapman, Secretary.

"LIFE AND HEALTH."

"LIFE AND HEALTH" is the name given to the Pacific Health Journal when it was transferred, last July, from the Pacific Coast to the Review and Herald, Washington, D. C. In its new dress, with its message of the A B C principles of life and health, it is rapidly becoming more popular with the masses, as is demonstrated by the following report of one who is working with it:

"I received the sixty copies of 'Life and Health' day before yesterday, and sold them all except two the next day. Could easily have sold many more but I was feeling badly and could not work longer as my health is poor."

Many others are doing fully as well as the one giving the above report. It might be well for some of our readers to send for sample copies of this excellent health journal and place it in circulation in their community.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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In the Sabbath series, "Blessing, Sanctification, Knowledge," a striking article for Christians of experience in Sabbath study.

Mrs. White's paper on "Science Falsely So-Called" will close. The second part specially deals with Spiritualism.

"Sunday-Enforcement News and Comment," as noted by Mr. John D. Bradley, will show how widespread is the desire for religious legislation.

There will be other articles of equal interest.

Abounding Iniquity.—With the awful revelations of the last year relative to the corruption and crime in politics, in municipal, state, and national governments, and in high commercial and financial circles, made by Lincoln Steffens, Ida Tarbell, Thomas Lawson, and others, it would seem that the most optimistic would lose faith in the unscriptural theory of a converted world. Jesus said that just previous to His coming, iniquity—lawlessness—would abound, and because of this the love of many would wax cold. Matt. 24:12-14. Behold the fulfillment of His words. The apostle Paul declares: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1, 5. The reason of this is abounding iniquity, not in the heathen world, but among those who have a form of godliness, but deny its power. He mentions eighteen different classes of sinners, among which are lovers of self, lovers of money, and truce-breakers. And these are specially manifest in the present overwhelming revelations of lawlessness. We are living in the last days.

What will be the outcome of Mr. Lawson's revelations in frenzied finance? This is a question which many are asking. The articles are striking, stirring. They have mightily aroused the great financiers. They will make many investors more careful. They will furnish topics of conversation for those who like such things, and place a large amount of political capital in the hands of Socialists, and kindred spirits. They will probably also foment to some extent class hatred, and that's about all. "But will they not reform?"—Not at all. There is in them no element of reform. Reform must be based in deep-seated moral conviction. Heart and conscience must be touched. But this is the result of the Spirit of God bringing home to the heart the transgression of God's law, the heinousness of sin. And then reform will not take place unless the regenerating power of the Gospel is applied to life and character. Mr. Lawson and others may reveal the awful disease; God only can cure.

RELIGIOUS LEGISLATION RIFE.

If any of our readers think that religious legislation is a thing of the past in this country, or that there is no disposition to enforce religious laws, let them read Mr. Bradley's notes in our Outlook department. Mr. Bradley has for years been studying the question; he is a keen observer, and writes from the view-point of an American citizen. The present article presents only a few of such items. There are many more to follow. Where the thing will end the prophecies of the Revelation clearly tell us, and in the very nature of the case, as attested by past history, catastrophe is sure to follow. The demand for religious legislation always reveals a weakened church, fast losing its hold of the power of God, and the yielding to that demand on the part of the State reveals a weakened government. The end is destruction to both.

CHURCH DOMINION.

"CHRIST is the head of the church," and "the church is subject unto Christ." Eph. 5:23, 24. Not only is Christ the head of the church, as "the body of Christ," but He is the "head of every man." 1 Cor. 11:3. It is claimed by the Church of Rome that Peter was the delegated head of the church after the ascension of Christ, and that the pope as successor of Peter is the vicegerent of Christ, and therefore the visible head, having spiritual dominion over the body. Hence, as head of the church, he assumes to be director of the faith. The only man mentioned in the Scriptures as having a general oversight is not Peter, but Paul. In referring to the persecutions and trials through which he had passed, he says, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:28. But this "care" is not one of dominion or authority, it is an obligation. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14. "For tho I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel?" 1 Cor. 9:16. Altho God had anointed him, yet he says to the church at Corinth, "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

At the very time Paul was having this "care of all the churches," tho disclaiming any dominion over their faith, he gives this record of his manner of labor at Ephesus: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:18-21.

Nor did he claim a very large income for his services, or allowance for the helpers which his great charge necessitated. Altho he was entitled to temporal support from those to whom he ministered in spiritual things, yet he gives this testimony as to his

self-denial in respect to his maintenance: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Verses 33-35.

This is the only true principle upon which any one can have a proper oversight of churches. Jesus said to His disciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever would be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:25-28. G.

A deadly business was recently exposed in the East. It was the manufacture of "life preservers" so constructed that they really endangered the lives of those who should be compelled to use them. The law requires a certain weight of cork to each preserver. A lot of "preservers" were found under weight. The attention of the manufacturers was called to the deficiency, and the "preservers" were "rectified" by putting a piece of iron in each to bring it up to the required weight. The country was shocked at the discovery. Now a similar discovery has been made at Victoria, B. C. The weighted "life preserver" was taken from a local steamer. These incidents show the fearful lack of consideration for life which characterizes this generation when human life is weighed against money. The manufacturers of these dangerous "life preservers" know full well that they are jeopardizing the lives of men and women when they deliberately place sinkers in life buoys; but the few cents they save on each buoy by putting in iron instead of cork looks bigger to them than any consideration for the lives or happiness of others. It is not that they refuse to sacrifice for the good of others; but they refuse to give what they are paid for giving. Heaping together treasure is the divinely-foretold characteristic of the age in which we live; but that condition is being brought about with a heartlessness that is hard for a Christian to understand. The vender of such articles holds the lives and the family ties of individuals in his hands, and coolly barter them for gold. The worship of a golden calf would hardly be indulged in now; but the worship of the gold itself is obscuring every consideration of right or justice in the hearts of multitudes to-day, and the world is rapidly ripening for its harvest.

Theory can save no one. But the acceptance of a theory out of harmony with the truth of God has often erected a barrier in the soul against the very Gospel of God. Thus has many a soul been led blindfolded to its own eternal ruin. "Evolution" is a theory—a theory which is out of harmony with the truths of the Bible, and which, if accepted, is calculated to lead directly away from the Word, away from God, away from salvation through Christ. There is no work which shows the fallacies and inconsistencies of the evolution theory and Darwinism better than the book entitled, "Modern Science and Modern Christianity," by Geo. E. McCreedy Price. A study of its contents may help you to save some soul from becoming hopelessly entangled in the snares of that theory. It is a good book to loan to those who have already accepted the theory, and so are already on the borderland of doubt. Price, 75 cents. Order of this office.

An important discovery in the realm of wireless telegraphy has been made by Major George O. Squier of the United States Signal Corps. He has found that every living tree will act as a vertical antenna for both sending and receiving wireless messages; also that the ground surrounding each tree may be used for the receipt of such messages. Living trees and the leaves of trees and plants are found to be very sensitive to electric waves. A living tree may also be used to complete the circuit of an ordinary telephone system.